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The Jaina Gazette.

There is, indeed, a spiritual influence in the early morning hour, a divine silence and an inexpressible repose and he who throws off the mantle of ease and climbs the hills to greet the morning sun will thereby climb no inconsiderable distance up the hills of blessedness and truth.

Do not dwell upon the sins and mistakes of yesterday so exclusively as to have no energy and mind left for living rightly to-day, and do not think that the sins of yesterday can prevent you from living purely to-day.

Begin to-day aright, and aided by the accumulated experiences of all your past days, live it better than any of your previous days; but you can not possibly live it better unless you *begin* it better. The character of the whole day depends upon the way it is begun.

To Life Again.

OUR old readers must have been greatly distressed on hearing the news of 'our own death' from the last issue of the *Jaina Gazette* from Lucknow. The *Jaina Gazette* did not die; the sort of drowsiness into which it fell was mistaken to be its final sleep. The fact is that during the past several years, on account of certain unavoidable causes, it began to grow weak and it became so feeble in December last that it was overcome by a stupor which has lasted for about six months. Now that the stupor has left its victim free, our *Jaina Gazette* has recovered its senses and is able to move about again.

Even if it died at Lucknow, it suffered only the ordinary physical death; its soul *ie.* the spirit of the *Jaina Gazette* flew with its subtle body (*Sukshma sarira*) southwards and is born again at Madras with a similar gross body and the same name.

Let us all rejoice and fully hope that our prophet-like Periodical will continue to deliver to the world its messages on the Divinity of man, the universal brotherhood of not only men but of all sentient beings, and on universal Love and Peace.

Like a despondent mother who would exult and find herself filled with inexpressible joy to see her dead baby restored to life, let all the Jainas rejoice at the resurrection of their only 'darling child' and familiar friend.

Of all the Jaina Journals, the *Jaina Gazette* is the only one which is purely conducted in English and so it is the only common medium between the Jainas throughout India speaking various languages. Nay. It is the only connecting link between the Jainas and the lovers of Jainism not only in India but also in the western Countries. The *Jaina Gazette* is a small but powerful trumpet which is heard as far as London and Brisbane, Rawalpindi and Srirangam, California and Narobi.

Such is the potency of our instrument of expression and exchange of ideas. A few months ago it was given up for lost. But now that 'that which was lost, is found' let us be henceforth more deeply devoted to our magazine and make it really *live and serve.*

Therefore let all the followers of the Blessed Jina Sri Mahavira and lovers of Jainism think it one of their religious duties to do what they can for the improvement of the *Jaina Gazette.*

Our History.

(*Pandit Ajit Prasada, M. A. LL. B.*)

CHANGEABILITY is one of the essential qualities of a substance. All things which exist are constantly undergoing change. Nothing is immutable. It is only the degree of change which varies.

No wonder then, that the *Jaina Gazette* should be subject to the same universal Law of Change.

It made its first appearance in 1900, in the shape of a four-page Royal quarto as a supplement to the *Hindi Jaina Gazette* which is still proud of the English name it bears. It was then

under the editorship of Sriman Danveera Babu Deva Kumar Saheb, that eminent benefactor of the Jaina Community, who died young, thinking of Jainas and of Jainism. It was published at Arrah. Babu Dharma Kumar, the talented brother of Babu Deva-Kumar, who died just as he was budding out of his teens, and Jaina Dharma Bhushan Brahmachari (then Babu) Sital Prasadaji, rendered substantial assistance in the editorial work.

Mr. Jagmanderlal Jaini M. A. then a Professor in the Allahabad Muir Central College, took up the editorial work in April 1904, but Arrah continued to be the place of publication.

In April 1906 the place of publication was changed to Allahabad with Babu Maneck Chand B. A., then assistant Editor of the Hindi Abhyudaya, and later on, the well known lawyer and municipal Commissioner of Khandwa, Central Provinces, as publisher. Babu Maneck Chand also died a premature death, after a short brilliant meteoric career.

This went on till August 1906, when Mr. A. B. Latthe, M. A. Inspector of Schools, Kolhapur took up both the editorial and publishing work. In 1908 the Jaina Gazette came back to the United Provinces, and Mr. Sultan Singh Jaini, Vakil of Meerut was the Editor and Publisher. In 1911 Mr. Jagmanderlal Jaini again took up the Editorship, and Allahabad became and continued to be the place of publication, till March 1913, when Mr. J. L. Jaini, Bar-at-Law, started for England and left the Jaina Gazette to Mr. Ajit Prasada. Mr. Ajit Prasada took up all responsibility connected with the Jaina Gazette, and was its Editor and Publisher, upto December 1918, when he retired from the Legal Profession, left Lucknow, and when Ajitashram, Lucknow, could no longer remain the place of publication.

Mr. C. S. Mallinath of Madras has now come forward to take up the Jaina Gazette, and after an interval of 6 months it appears again in July 1919. Mr. Ajit Prasada will continue to act as Joint Editor with Mr. C. S. Mallinath. All contributions on topics connected with Upper India, and all Hindi, Sanskrit, and Urdu books submitted for review may be sent on to Mr. Ajit Prasada, 49 Durgakund, Benares City. All Hindi and Urdu newspapers on the Exchange List will also kindly take note and send their issues to Mr. Ajit Prasada at the above address. All other communications should be made and every other matter sent to

Mr. C. S. Mallinath, 21 Parish Venkatachala Iyer Street, George Town, Madras. The English Translation of the Gommatsara will continue to appear and Mr. Jagmanderlal Jaini, M. A. Bar-at-Law, will act as Editor of this Siddhanta portion of the Jaina Gazette.

Our policy will continue to be what it has been, viz, the propagation of Jainism, resuscitation of Jaina Literature, Emancipation of Jaina womanhood, and genuine service of the Jaina Community, and of All Living Beings.

Ourselves.

(*Mr. J. L. Jaini, M. A. Bar-at-Law.*)

THE migration of the Jaina Gazette from Lucknow to Madras, is reminiscent of the migration of Sri Bhadrabahu Sruta Kevalin from Behar to Deccan in the days of the Mauryas. Great good was done by His Holiness the Pontiff Sri Bhadrabahu in southern India twenty-two centuries ago. Times have changed. The fifth era (*Panchama Kala*) with its more misery and less happiness has advanced into its sturdy sportive childhood. The prophetic account in Jaina books is wonderfully fulfilled. Wars, famines, plagues, starvation and immoralities are the order of the day. The whole world is falling under the poisonous sweet of the Deluding Passions of Anger, Pride, Deceit, Greed, Sorrow, Fear and Hatred. This is a many-worded paraphrase of Sin. All religions always have fought against it. Some fought successfully. Others only fought. Jainism in the hands of our progenitors was one of the most potent allies of Religion against Sin and Wickedness. Now-a-days it is alive and that is saying a good deal. Our numbers are small. Every succeeding census has shown us on the path of decline. With awe we comtemplate the coming census. Will it register us still further low down? Jainas, Svetambara and Digambara should all bestir in time and try to show they are not dying fast.

But the paucity of number is not the greatest evil. Our doctrines are neglected. Our tradition is suffering. Check this. It is the first duty. This monthly is the organ of the All-India Jaina Association. The aims and objects of the Association are well known to be

1. Union and progress of the Jainas.
2. Preservation and propagation of Jainism.

Something is being done in both lines. But regretfully little. We shall try and make more effort.

Our policy is the same as for the last about a quarter of a century. Our creed is brief but definite and sober.

In Religion men want inner cleanliness, the joy which is the innate inheritance of the soul.

In Politics men do not want votes, Parliaments, etc. These are mere labels, names only. Europe had them in plenty and yet the bloodiest and the most devilish wars have been its children. Men want food and house, clothing and family. Then freedom of person and security of property. This is all. And men would love and obey any government which would secure these at Home and Honour Abroad as a proper position in the British Empire secures for India.

In Religion and Politics both, Cant and Confusion, Passion-bornDelusion, Prejudice-born Narrowness are the fatal cancers. Society is rotten to the core in the highest levels all over the world. This is to be cleansed and cured. This is the only remedy for the world-wars and their probable (almost inevitable) future progeny and for the low birth-rates and starvation circumstances, both with regard to the quantity of food in the world and its equitable distribution among the masses.

Jainism rightly applied is the great Key to all these problems. It is misrepresented. It is Eternal, Universal, truly Cosmopolitan. It realises itself under various names. Parts of it are unmistakably seen in Christianity, Mohammedanism, Hinduism, Buddhism etc. etc. It revels in its own myriad varieties of form and garb. Its true lovers see it everywhere in all disguises under all the suns of the frozen north or scorched equator. Its blind votaries pierce not even the outer veil. They may and do have true faith. The faith is admirable and useful in its way. But it is none the less imperfect, misleading and false for that.

Our sympathies go to all sinful, weak and deluded Humanity and as humble servitors of Jainism it is our duty to remove or minimise the suffering of living beings in any form, anywhere.

We are convinced that we can secure this only by the path of Love Unlimited and Compassion Universal. Let Lord Mahavira help Jainas to become true Jainas to firmly tread this path. Our example and precept should be an attraction to bring over other brothers and sisters also on to this path of Peace and Plenty and Power.

"The Undercurrents of Jainism".*

BY

Prof. A. Chakravarti, M. A., L. T.

Professor of Philosophy, Presidency College, Madras.

UNDER the above heading Prof. S. K. Belvalkar contributes an article to the first volume of the "Indian Philosophical Reivew." The article contains certain astounding statements relating to Jainism evidently based upon superficial acquaintance. The author takes into consideration two important topics from the Jaina System. 1. What he calls 'the dogmatic part of the Jain Philosophy' and 2. 'The dialectical part namely the Syadvada theory.' The latter of course refers to the famous logical doctrine which is the basis of Jainism. The former is rather an inaccurate name to represent the rationalistic metaphysics of Jainism. The author opens the article with the following words—"The dogmatic part of Jain Philosophy partly lacking in consistency as it is within itself, is altogether irreconcilable when taken in conjunction with its dialectical part namely the famous Syadvada theory. As is well known this theory denies the possibility of any predication. S may be P or may not be P, or may both be and not be P. With such a purely negative or agnostic attitude, one cannot afford to have any dogma."

Then he quotes the words of Shankaracharya as an authority on the alleged inconsistency of the Philosophy of the Thirthankaras. Further in his footnote, he explains the inconsistency as evidenced by, "the enumeration of categories, these being two, five, seven, or nine." From the alleged incompatibility between the dogma and the dialectic, he surmises that these, "could not have sprung from one and the same Teacher." This is purely a question of historical evidence and here we are not concerned with that.

Let us examine first of all whether "the dogmatic part" lacks in "consistency." There is no other important reason given for this thesis except the one in the footnote. The Jaina Philoso-

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*A critical review of the article, "The Undercurrents of Jainism" by Prof. S. K. Belvalkar, Poona, in the Indian Philosophical Review Vol. I. No. I. July 1917.

phy is inconsistent since the Categories are said to be 'two, five, seven, and nine.' A reader unacquainted with the Jaina Philosophy may take this for truth. It will certainly be an inconsistent and absurd attitude if the same Categories were described in so many diverse forms. But the real fact is that the inconsistency is in the imagination of the writer himself.

When the Categories are examined more carefully they do not exhibit any such lack of harmony. It is an elementary principle of Scientific Classification that the same group of things may be differently classified according to the different principles adopted. The different numbers given as referring to the Categories are thus true according to the different principles of classification adopted therein. Facts of reality may be grouped under two main heads animate and inanimate, *Jiva* and *Ajiva*. Thus number two is appropriate to designate the nature of reality if the principle of classification is Life. This classification is not peculiar to Jainism. It is such a self-evident fact of experience that this dual nature of reality is the central problem of all the important philosophical Systems of the world.

Similarly the Categories are five in number according to another principle: the principle of Spaciality (directly or indirectly). Matter is an extended thing; Space is extension itself. Life, in as much as it is embodied is also related to extension. (This concrete fact of experience, cannot be contradicted). This capacity to have relation to extension is termed as *Kâyatva* by Jaina thinkers. Besides the three above mentioned Categories they recognise two different kinds of physical principles rather two kinds of ether associated with world-space. Since they are functioning in Space and are related to extended objects, they are also credited with *Kâyatva*. These five Categories form the constituent elements of the world. Since they are immutable and uncreated reals they are also said to be existences or the *Astikâyas*. These are the five primary *Astikâyas* which form the basic principles of reality. These are technically, *Jiva*, *Pudgala*, *Dharma*, *Adharma*, and *Akâsa*. This fivefold classification is pertaining to the same reality which is also divided into two, the living and the non-living. To describe the Categories as both being two and five is certainly not self-contradictory when we remember the true nature of classification.

Next to the conception of *Dravya*. The conception of *Dravya* is a wonderful anticipation of the modern conception of dynamic reality. The chief characteristic that distinguishes modern thought from the ancient and mediæval thought is this dynamical nature of reality. Ancient Greek thinkers and mediæval European thinkers recognised only the statical aspect of reality. It must be said to the credit of the great German philosopher Hegel that he was the first of the modern thinkers to have successfully introduced the dialectical conception of reality. That is permanency through change. The same result was obtained independently by Darwin and Spencer who introduced the conception of evolution in Modern thought. Again the very same conception is the bulwark of Bergson's philosophy. The *Elan Vital* is the modern metaphysical counterpart to the ancient Jaina conception of *Dravya. Dravya* is just this persistence of reality through incessant changes of births and deaths. Reality is not merely Being, it is Becoming. It is a continuous process of manifestation. It is one grand movement. According to this aspect every one of the above *Astikâyas* is a *Dravya* also. There is nothing in the world either living or non-living which does not undergo such a process of change while maintaining the intrinsic identity and continuity. Besides the *Astikâyas* there is one other principle which has Dravya character. That is Time. Unlike the idealistic thinkers of the East and the West who dismissed Time as merely an intellectual form and therefore as unreal, Jaina thinkers admitted the reality of time and recognised it as the sixth of the Dravyas. Thus we get the six Dravyas of Jaina System.

It is not possible for us in this short space to speak about the seven *Tattvas* and the nine *Padârthâs.* But enough has been said to show that there is no internal inconsistency in the different classifications of the Categories of the Jaina System.

Next let us examine whether the doctrine of *Syâdvâda* is merely negative and agnostic. Here again there is a good deal of misrepresentation of the doctrine among the critics of Jainism both ancient and modern. *Syâdvâda* is an important principle of predication. It emphasises the extremely complex nature of reality, and the same can be examined from different aspects. The complex nature of reality and the variety of conditions determining its manifestations, both necessitate a principle of predication embodied in the *Syâdvâda* doctrine.

" And yet this theory " says the writer, "denies the possibility of any predication". This only proves that the writer is not directly acquainted with the System. *Syâdvâda* does not mean the denial of any possibility of predication. It is only the denial of the possibility of absolute predication. It is the refutation of unwarranted absolutism.

The dynamic nature of reality can accommodate only Relativity or conditional predication. No proposition of ours can be absolutely true. Every concrete and real proposition holds good only under certain conditions. Apart from these conditions predication becomes meaningless. This again is familiar to any student of modern thought which is mainly influenced by Hegel. These ideas of predication are emphasised by Bradley and Bosanquet in their several treatises on Epistemology. The Jaina thinkers say the same thing. That is the meaning of *Syâd* or Perhaps.

One important corollary of this principle of conditional predication or *Syâdvâda* is the apparent self contradiction of the above doctrine. The very same thing can be described by both affirmative and negative attributes; a thing can accommodate both affirmation and negation. The great merit of the Hegelian dialectic consists just in this—that affirmation and negation are identical as comprehended by a higher synthesis. Of course, when Hegel first introduced this conception, it gave a rude shock to the contemperory thinkers bred up in scholastic traditions. Similar was the shock experienced by the contemperories of the ancient Jaina thinkers, when the latter proclaimed the fundamental logical principle of *Syadvada* necessitated by the dynamic reality of *Dravya*. Hence the Jaina dialectic instead of being 'Sophistic' and 'negative' is certainly 'Socratic' and 'constructive'. Nay, that is the only view coherent with the true nature of reality.

We have shown that neither the dogma nor the dialectic is in itself inconsistent. We have also shown that instead of being mutually incompatible that one is the inevitable result of the other. Prof. Belvalkar assuming the two to be inconsistent concludes that Jainism takes refuge in Faith leaving Reason to run riot in the agnostic and Sophistic dialectic. This assertion also is equally unfounded. Before we take up this point let us hear his account of the Jaina conception of Soul. " Their conception of

Soul is grossly material." says the writer. Has he cared to look into the Jaina definition of the Soul?. Soul is always associated with *Chetana* or consciousness. *Chetana* itself manifests in the form of *Darsana* and *Jnana*, Perception and understanding. *Chetana, Amurta, Arupa, Anindriyagrahana, Agurulagutva* are some of the familiar terms employed to describe *Atma*. How it is grossly material is quite unintelligeble.

" The practical upshot of all these is that if you wish to secure your salvation you must put your faith in the Jina etc. " This is not Jainism. Even an ordinary Jaina can very well see that this is merely a caricature. Moksha-Marga or the means of Salvation is not merely by faith, not by merely observing rules and regulations. Such a onesided view is rejected by Jainas as false and inadequate. Some of the Hindu Systems emphasise *Bhakti* or Faith as the sole means of Salvation. Some others emphasise Knowledge as the means. Still others speak of obedience to rules and performing rituals as the path to Salvation. These are severally *mithyamargas* or false paths from the Jaina point of view. The Moksha-Marga for him is the combination of all the three. It is only by the association of *Bhakti, Jnana*, and *Charitra*, Faith, Knowledge, and conduct that one can attain Moksha. Even these must be of the right kind or *samyak*. " *Samyak darsana jnana châritrâni moksha mârgaha.* " * This is the *Ratna-thrya* which is acknowledged to be the path to Salvation or the Moksha-marga by the Jains. Even this marga is two-fold, relative and absolute.

The absolute path or nischya ratna-thriya is the complete self-realisation. This is Salvation or Nirvana. This is to be achieved not by faith in Jina but by the acquisition of the three jewels Right Belief, Right Knowledge and Right Conduct. In fact Jaina writers go to the length of saying that faith in Jina by itself however desirable in a lower state of spiritual development, would be a positive hinderance in the higher path. The ideal of *Vitarâga* must transcend even the *Arhat Bhakti*.

In conclusion we can only say that a system of thought which enriched the literature of India both secular and religious, which contributed not a little to the culture and civilisation of India deserves a more careful study at least from those who profess to introduce it to the educated public.

* Tattvartha Sutra by Sri Umaswami, Ch. I, Verse 1, Ed.

The Jains and the Tamil Literature.

[In line with the following essay, it is proposed to publish several essays each dealing with the works the Jainas have written in the different languages and different branches of the Indian Literature. Separate essays on "The Jains and the Sanskrit, Hindi, & Canerese Literatures" will be given in course of time. Jaina scholars in the above mentioned literatures are hereby reguested to contribute to our journal critical accounts of the Jaina achievements in the various languages in India. The isolated essays will be put together in a Compendium entitled "What the Indian Literature owes to the Jains", which will be of great help to those who want a general idea of the Jain culture. If in a particular Literature the works of the Jains are too numerous to be mentioned with explanatory notes, the author of the essay may describe only the important works and leave the rest with a mere mention of their names. Our main aim is to attempt to give to the public at large, an outline of the great works of the Jaina Men of Letters and an idea of the mystic thoughts of the many Shakespeares and Bunyans, Kants and Goethes, of the Indian Literature.]

IT is the general opinion of western Scholars that there was no Tamil Literature before the ninth century, A. D. But the fact appears to be that all that was original and excellent in the literature of the Tamils was written before the ninth century, and what followed was, for the most part, but a base imitation or translation of Sanskrit works. From a careful study of ancient Tamil poems, one would come to understand that some of the earliest works were undoubtedly composed more than two thousand years ago, and that the Tamil people acquired wealth and civilisation at this early period by their commercial intercourse with the foreign nations such as the Arabs, the Greeks, the Romans, and the Javanese. With the advance of their material prosperity, there was a sudden stimulus to their literary activity. The Augustan period of Tamil Literature was, in the first century of the Christian era; and the last college of poets was then held in Madura in the court of the Tamil King Ugra Pandya. The works of not less than fifty authors of the period have come down to us. These poets were of various castes, various religious persuasions, and belonged to different parts of the Tamil country. Some were Nigranthas, some Buddhists, and some of the Brahmanic faiths.

In the following few pages an attempt is made to review briefly the works of the Nigranthas (Jains) in Tamil Literature and to show how their genius has contributed to the advancement of the state language of the Chola and the Pandya Kingdoms. Of the innumerable works a great deal has been lost to us by the action of the elements, the ravages of the ever-active insects and mice and by the animosity of the non-Jaina antagonists. And even now more than half of the few existing works are as manuscripts on palm leaves hidden in dim archives underground.

The contributions of the Jain authors to the literature of the Tamils may be grouped under the following heads. Classical Poems, Didactic works, Grammar, Lexicons, and Astrology.

Classical Poems.

1. Jivaka Chintamani by Thiruththaka Devar. This epic seems to have been composed about 1020 years ago and not later than 900 A. D. This poem gives us the life story of King Jivaka who reigned at Hemangadham and who was a comtemporary of Lord Mahavira. The story covers thirteen books or Illambakams containing 3145 stanzas. Chintamani has won unique fame and has been given the first place in Tamil Literature for its excellent style and beauty. It is the first of the five great Kavyas in Tamil. The poem, besides giving a charming account of the adventurous life of Jivaka, gives us also a vivid description of the social customs and manners of the people, their commercial enterprise and their wealth and magnificence.

Like Valmiki's immortal epic in Sanskrit, Chintamani with its richness of poetic diction and beauty has served like a beacon light in guiding the Tamil poets of later date and in teaching them how the different aspects of life and the varied beauties of nature should be described in different attractive ways.

Some of the lessons to be learnt from this kavya are that a king should consult his ministers several times before he begins to take action; that one who is subject to the will of women, will meet with great difficulties; that one should always act in accordance with the orders of one's Guru; one who has enemies to overcome should patiently wait till an opportune moment arrives; that one should always rescue and protect any living being that may be suffering; one should always obey the orders of the parents; one who has a wise and kind companion can accomplish anything one contemplates; one should ever keep one's mind in equilibrium,

whether in joy or sorrow, and consider every event in one's life as the result of one's own karmas; one should give gifts only to good, pious, and deserving persons; one should sympathise with those who are in wrong path and try to bring them on to the right way to Salvation; and that one should never forget those who were kind and helpful to one.

2. The second of the five great Kavyas is *Silappathiharam* Like the first it is also valued as a rare work of great antiquity. Great commentators often quote from this work as an authoritative book. To the Tamil people of Ceylon it has special interest, because it is the only Tamil work of any antiquity that refers to Ceylon after the period of Ravana, and because, we are informed by the author, it is the only work which records the history of *Pattini Kannaki* the heroine of the poem, whose worship is largely prevalent in the Island. Though the story of the poem is not wholly a Jain story, the authorship of the work is not doubted; for the late V. Kanakasabai Pillai, a great Tamil scholar says in his book on "The Tamils Eighteen Hundred Years Ago":—"The last named Chera King (Imaya Varman) had a youngerbrother Illam-koadigal, who became a monk of the Nigrantha sect. He was the author of a long poem the Chilappathikaram." The date of this poem is traced to the first century of the Christian era.

Of the other three Kavyas, two namely Valayapati and Kundala-kesi, are said to be the works of two other Jain authors. Of these two, Kundlakesi does not seem to be extant while only fragments of the other have been published from time to time. (*To be continued.*)

Pandit Ajit Prasada's Circular Letter.

49 Durgajee Road, Benares.
The 31st March 1919.

Dear Sir,

It was on the 29th October 1917, that the Court of the Benares Hindu University appointed a committee consisting of Pandit Sital Prasada Brahmachari, and Messrs. Makanji J. Mehta, Nihalchand, and myself as convener, "to consider and make definite proposals for the religious instruction of the Jain Students of the University, and to report what funds had been provided for the purpose." Mr. Mehta moved that the last clause, "and to report what funds had been provided for the purpose" be omitted, but the Vice-Chancellor ruled out the motion because no previous notice had been given of an intention to move such an amendment.

The next meeting of the Court was held on the 13th of April 1918, by which time I had sent in my report. Mr. Mehta had however, written to me a letter dated the 9th April in which he said that it would be better if I did not press my report at that meeting. I therefore requested the Court that the consideration of the matter be postponed to another meeting, and the request was of course, accepted.

After obtaining the opinions of my colleagues, and of Mr. Parmanad, a Sthanakvasi Jain member of the court, I submitted my report again. It was printed and circulated by the Registrar of the University to all the members of the Court for consideration in the Court meeting of the 30th November 1918. The matter was then, however, simply postponed along with other items of business, although some of the members present lodged a strong protest against such a procedure being adopted.

In the meeting of the Court held on the 16th January 1919, no other Jain member of the Court except myself was present. It was however announced that two telegrams had been received from Babu Raj Kumar Singh, son of Rai Budree Das Bahadur of Calcutta, objecting to the report being adopted by the Court. It is worthy of note that Babu Raj Kumar Singh is not a member of the Committee. So far as I know, Babu Raj Kumar Singh did not state any definite or specific objection, nor did he suggest any proposals of his own in his telegrams or otherwise. However, at the suggestion of the Hon'ble Pandit Madan Mohan Malaviya, that Babu Raj Kumar Singh was a leading member of the Swetambar Jain Community and in order to avoid the possibility of a suggestion that the matter was rushed through, I agreed to a further postponement of the question, and the Committee already appointed was then strengthened by the addition thereto of Babu Puranchand Nahar, M. A., B. L., of Calcutta, and Babu Parmanand, B. A., of Kasur, and the Committee was asked to consider the subject further, and submit a report after consulting such representatives of the Jain Community as they may think fit at an early date.

I trust that you would agree with me in thinking that the subject has been sufficiently delayed, and should not be allowed to be postponed any further. It is also a matter of extreme regret to me that an obstacle to the adoption of the report should on each occasion proceed from some one or other of our own Swetam-

bar brothers. However much we may quarrel over the exclusive management of our places of common pilgrimage I would earnestly beseech my Swetambar brothers to desist from making the Court of the Hindu University a place for the exhibition of sectarian prejudices. Here at least, if nowhere else, we must for the sake of our Jain religion we profess, show a united front to the leading non - Jains of the whole of India gathered together in solemn assembly. I would be ready and prepared to consider all possible objections, and definite substantive proposals specifically made and to modify my report in the light of such objections and proposals.

These should however reach me as early as conveniently possible so that my report may be thoroughly considered by the Syndicate and by the Faculty of Theology and Oriental Learning before being placed before the Court. I now proceed to discuss the matters contained in my report which is also, reprinted herewith, for facility of reference, as Appendix A.

I. (1) The professor of Jain Philosophy must be an Indian. The days when our people were enamoured of European Professors of Sanskrit are gone by. I am prepared to add the words " Preferably a Jain ".

Clauses (2), (3), and (4) do not seem to require any comment. A mere Pandit, a mere Brahmchari, a mere Sadhu, unacquainted or imperfectly acquainted with English, and the present improved methods of study and instruction would not do.

II. I would not object to separate temples and a Sthanak. But the idea of separation carried into a non-Jain University is hurtful to my own selfrespect and just pride as a Jain. However bitterly we might wrangle among ourselves, over the management and possession of our temples and places of pilgrimage we must, at all costs, appear as a united community before the non-Jain world, and particularly in the Hindu University where we Jains have been included under sufferance.

The ornamentation work in Temples, makes the cost of erecting one only limited by the existing resources at hand; and then the spirit of rivalry which it gives rise to, leads to much extravagance and creates undesirable emotions. The subsequent addition of altars and images again becomes limitless and is open to the objections just stated above.

III. The course of studies has been drawn up after obtaining the opinions of religious scholars of all the three sects and is in the alternative so as to suit the followers of all the sects. I shall however be prepared to modify it further.

IV. As regards funds, the Digambar Jains have so far as I have ascertained hitherto subscribed about a lakh of rupees. The Swetmbar Jain Conference held at calcutta in December 1917 raised a subscription of a lakh of rupees. The University was then informed that the total Jain contributions came to three lakhs. This would at 5% yield Rs. 15000/- per annum which is quite sufficient for making a suitable provision for the religious education and training of Jain students in the University. I may, however, point out that the idea underlying the scheme of the Hindu University as presented to the general public has been that the University shall make as suitable a provision for imparting education in Jain and Sikh Religion and Philosophy, as it would for the various systems of thought included in Hindu Theology. The Hon'ble Pandit Madan Mohan Malaviya and the late Sir Sunder Lal have on various occasions public and private always given such an assurance. The Jains and Sikhs were induced to subscribe to the funds of the University on such an assurance. It was never suggested that the Jains and Sikhs shall be required to make a special and separate contribution for instruction in Jainism and Sikhism, above and besides the subscriptions they have already made. The establishment of a Faculty and the creation of University Degrees of Jain Philosophy is a moral duty of the promoters of the Hindu University and the words "from funds provided for this purpose" as used in Section IV, Act XVI of 1915, the Benares Hindu University Act, must be construed to mean "set apart or allotted for this purpose by the University". However, to avoid technical agruments and to make assurance doubly sure I would request that every Jain donor to Hindu University may be asked to intimate to the Registrar that the subscription made by him should be set apart for making special arrangements for religious instruction in the Jain Religion. A draft specimen letter is subjoined hitherto and every donor is earnestly requested to write to the Registrar of the Hindu University, Benares, without any further delay in terms of the said draft.

Yours faithfully,
Ajit Prasada.

Appendix A.

Report of the Jain Sub-Committee.

To the Registrar, Hindu University, Benares.

Sir,

On behalf of the Jain Sub-Committee appointed on the 29th, October, 1917, I beg to submit the following proposals for Religious instruction of Jain students.

I. That a chair of Jain Philosophy be established. The Professor to be appointed to that post should have the following qualifications :—

1. He must be an Indian.
2. He must be a proficient scholar in English and Sanskrit, preferably a University Graduate in both.
3. He must have proved his efficiency and interest in Jain religion by having written a thesis or treatise on Jain Philosophy.
4. He shall be nominated by the Committee of the Jain members of the Court.

II. There should be a Jain Temple, spacious, but simple, in pure white, without any ornamentation work with one altar having a Swetambar, and another having a Digambar image. No altars or images should ever be added to the temple.

III. For students going up for the Arts or the Science examination of the University the following course of studies is suggested for adoption.

Intermediate Examination :—'House-Holder's Dharma' by C. R. Jain, Bar-at-Law, or 'First Principles of Jain Philosophy' by H. L. Jhaveri or 'Purusharthasidhyupaya', by Ajit Prasada, M. A.

B. A., or B. Sc., Degree Examination :— 'Jainism' by Herbert Warren or the 'Outlines of Jainism' by J. L. Jaini M. A. and (2) 'Paramatma Prakash' by Rikhab Das, B. A.

M. A., or M. Sc., Degree Examination :—'Yoga Philosophy' by V. R. Gandhi or 'Science of Thought' by C. R. Jain. (2) 'Practical Path' by C. R. Jain and (3) 'Dravya Sangraha' by Professor S. C. Goshal, M. A., or 'Tathwartha Sutra' by J. L. Jaini.

IV. As regards funds provided for the purpose, a report may kindly be asked for from the Registrar of the University.

V. For students going up for the Jain Theology, for which a special Faculty should be established, the enclosed syllabus of studies would be a suitable one for adoption.

Lucknow, 27th October 1918. I have the honor, etc.

जैन पठन-क्रम।

मध्यमा परीक्षा—२ वर्ष धर्म्म—१. सर्वार्थसिद्धि। २ गोमट्टसार-जीवकाण्ड। (वा) (१) तत्त्वार्थाधिगम सूत्र भाष्यसहित। (२) पंचाशक-सटीक। (वा) प्रश्न व्याकरण सूत्र सटीक।

न्याय—१. प्रमेय-रत्नमाला। २ आप्त परीक्षा। (वा) (१) स्याद्वाद-मंजरी। (२) प्रमेय रत्नकोष।

व्याकरण—शब्दार्णवचन्द्रिका। (वा) हेमलघु प्रक्रिया।

साहित्य—१. धर्म्मशर्म्माभ्युदय १२ सर्ग। २ वाग्भट्टालंकार। (वा) तिलक मंजरी, धनपाल।

शास्त्रीय परिक्षा—३ वर्ष धर्म्म—१. गोमट्टसार कर्म्मकाण्ड। २ राज-वार्तिक। ३ पंचाध्यायी। (वा) (१) कर्म्मग्रन्थ सटीक। (२) कर्म्मपयडी। (३) ज्ञानसार। (वा) प्रमाणाद्वार उत्तराध्यनसूत्र।

न्याय—१. अष्टसहस्री। २ प्रमेयकमलमार्तण्ड। (वा) (१) रत्नकराव-तारिका। (२) मयपताका।

व्याकरण—१. जैनेन्द्र महावृत्ति। २ प्राकृत व्याकरण हेमचन्दकृत। (वा) (१) प्राकृत व्याकरण हेमचन्द कृत। (२) हेम व्याकरण बृहद्वृत्ति।

साहित्य—१. गद्यचिन्तामणी। २ यशस्तिलक चम्पू। ३ द्विसंधान महाकाव्य। ४ विक्रांतकौरव नाटक। ५ अलंकार चिन्तामणि। (वा) (१) हीरसौभाग्य काव्य। (२) काव्यानुशासन। (३) कुमारपाल चरित।

Mahotsava in Simla.

Consecration of a new Jain temple, and a car-procession.

FROM Sunday the 8th, till Thursday the 12th June last, Simla the summer capital of India witnessed an unusually large gathering of members of the Jain Community assembled there to participate in the celebrations, directly and indirectly connected with the consecration of a new Jain Temple there. Visitors to the number of about two thousand came to assist the resident Jains in the various ceremonies, some coming from the farthest corners of India. The residents of Simla, Jains and non-Jains, Hindus and Mussalmans—all entered heartily into the spirit of the occasion and the non-Jain residents assisted at all the functions except those most intimately connected with the consecration ceremonies. Shops belonging to men of all creeds were decorated and the people participating in the Jain Car-Processions on Sunday and Thursday represented almost every religious sect in India. Almost all firms on the mall, and all prominent persons offered presents at the altar on the car. Organized processions of such large dimensions along the mall are most unusual and perhaps without precedent. The enormous crowds of participants and sightseers were quite orderly and obeyed implicitly the dictates of those responsible for controlling the traffic. The procession, on both the days, started at half past nine, and reached its destination at half past five, traversing the mall for about an hour during the afternoon.

His Highness the Maharaja Rana of Jhalavar evinced great interest in Jainism and the Maharaj Kumar was pleased to join the car-procession. His Highness the Maharaja of Bhartpore, with his ministers, witnessed the procession, from a balcony where he was given a hearty reception by representative Jains.

In order to make use of the occasion for imparting religious instruction, the upper part of one of the Municipal grain sheds was converted into a pandal, and most tastefully decorated and lighted with electricity. Lectures on Jain religion and philosophy were delivered by eminent scholars such as Jain Dharma Bhushan Bramachari Sital Prasada, and Pandits Manickchand, Makhanlal, Durga Prasada and Gaurilal, and listened to with

earnest attention by large audiences, during the day and night. Excellent musical entertainments, vocal and instrumental, were provided, and well appreciated.

The new Jain Temple has been built by Messrs. Mathura-Dass Prabu-Dayal of Delhi. It is a beautiful building, well planned, and well executed. The old Temple, which is adjacent, will now be used for semi-religious gatherings.

The Jain Ladies' Association also held a special meeting with brilliant success, under the Presidentship of Mrs. Kalyanmal of Indore.

Considering the limited accommodation available in Simla, one must say, that the guests were well-looked after. The Jain Sabha Simla is under a special obligation to the non-Jain residents, who placed all the available houses and Dharmshalas at the disposal of the Sabha. The Hindu Seva Samiti of Simla rendered splendid service during the mahotsava on all occasions, in regulating the procession, in preserving order in the Pandal, and in performing watch and ward duties. They succeeded in tracing out a lot of stolen property from the possession of a professional thief. The devotional songs by Lala Misrilal of Hathras, Ugrasen of Kundhla, were specially appreciated and gold medals were awarded to these, and to the music party from Ambala. The Ramkrishna musical band was uniquely splendid. This is the only amateur musical band in northern India, and their excellent music and smart uniform attracted special notice. Both these parties were awarded medals in appreciation of their honorary services.

The Simla Jaina Sabha wisely decided not to make a public appeal for funds. It has yet to clear off a debt of about Rupees 12000/- incurred in purchasing the site for the Jain Dharmshalas, and it is strange and regrettable that the several millionaires, and the large number of wealthy Jains assembled at Simla did not think of wiping off this debt, with which their host was heavily burdened. So huge was the concourse of ladies and gentlemen assembled, that even savings from personal economy would have sufficed for the discharge of this debt.

If a certain gentleman had abstained from giving a general feast, (which we hear was not as much a success as it was expected to be), and if another, had suppressed the vanity of a general distribution of sweet balls, the money thereby saved would

have made a pretty nucleus for a handsome purse, which the assembled guests would have felt a genuine pride in presenting to their hosts, the Simla Jain Sabha.

The Simla Jain Sabha is not a very rich body, and it can ill afford to pay off this heavy debt if left to its own resources. However we know that the earnest Secretary Babu Nemdas would not allow this debt to hang heavy very long, and would certainly devise means for its settlement.

A subscription of about Rupees two thousand was made for the Manick Chand Jain Literature series. The small list presents some noticeable incongruities. Rs 201/- by a leading Vakil and millionaire, stands in striking contrast with Rs 251/- subscribed by a clerk. Rs 351/- given by a Rai Bahadur millonaire can not escape notice when following a figure of Rs 1001/ donated by an ordinary merchant. We know that subscriptions are purely voluntary, and depend like royal honors, upon the sweet will of the giver. The criticism only helps to show the directions in which the generosity of our rich men flows. The Deputy Commissinor of Simla paid a visit to the Pandal in the afternoon when it was packed to its utmost capacity. As he did not seem inclined to put off his leather footgear, he was provided with a seat at the entrance corner of the Pandal. He was accorded a hearty welcome by the Jain Pandits and garlanded.

The free distribution of a considerable amount of Jain Literature in English, standard and costly works of permanent interest, by Kumar Devendra Prasada, Proprietor Central Jain Publishing House, Arrah, was a special feature of the occasion. The distribution work among ladies was entrusted to Jambu Prasada, an 8 year old son of Babu Nemdas Hony. Secretary, Jain Sabha Simla, as he was approaching one of the European ladies, with his hands full of presentation copies, her boy flourished his cane at Jambu Prasada. This did not however deter young Jamdau Prasada, from doing his duty. He advanced unconcernedly, and made his present, which was accepted. The European youth of course received a reprimand from his mother.

Master Jambu was awarded a silver medal by Kumar Devendra Prasada, for his good distiribution work.

Another special feature, was the signing of pledges not to marry a girl below the age of 12, and a boy below the age of 16 years,

not to contract a second marriage after the age of 40, in the event of having a son, and not at all after the age of 45 years, and not to join in a marriage where the girl has been given away in consideration of money. We note with regret that among those who took such pledge, the names of the leading members of the community are conspicuously absent. Only one man from Delhi took the second pledge although the number of visitors from Delhi may well be fixed at about eight hundred. Only ten persons in all took the second pledge and what is extremely regrettable, only 15 persons joined in taking the last pledge. May we not well assume from this that the custom of giving away, and of obtaining girls, in consideration of money is so very common in the community that only 15 persons out of 2000 were prepared to oppose it. The only effective measure to root out these disgraceful customs is to pass resolutions of censure against those individuals who indulge in these evil acts, and to cut them off from all social communion. We are, on the contrary, grieved to find that the worst sinners in these respects are accorded high honor and great respect on account of their pecuniary position. They occupy the Presidential Chair, and conveniently absent themselves from meetings where resolutions which do not meet their personal likings are discussed and passed.

The consecration service was performed by Pandit Durga Prasada, and it is no small relief to us to find that on this occasion the professional Jain Pandits who extort heavy fees for conducting the consecration ceremonies were not invited. In our opinion the unprecedented success of the occasion was in no small measure due to the absence of the professional Pandits, who not only fill their own pockets to the full, but bore the patiently suffering audiences to an intolerable degree by their longdrawn sermons, composed in forced rhymes, and interspersed with quotations *ad nauseam*, without any proper references, and of course drawn from memory, where no original topics are ever discussed, and no original agrument is ever advanced, but even the illustrations and anecdotes are vexingly dull and commonplace.

We congratulate the members of the Simla Jain Sabha, specially their indefatigable Honorary Secretary Babu Nemdas, all-Jain and non Jain residents of Simla. and the Railway and Civil authorities concerned in the unprecedented success of the first Jain

Rath yatra held in the Himalayas, the road to Kailasha, the first Sacred Mount where from the first Tirthamkara of the last cycle of Twenty-four attained Nirvana.

May the glory of Jainism radiate down from those snowy heights to the plains below, and illumine the land all round with thoughts pure and deeds pious.

A CORRESPONDENT.

On the Threshold.

> " Through the whole course of history two distinct will-powers have been noticed that would seem to be the opposed, elemental manifestations of the Spirit of our globe: the one seeking only evil, injustice, tyranny and suffering, while the other strives for liberty, the right, radiance and joy. These two powers stand once again face to face; our opportunity is now to annihilate the one that comes from below. Let us Know how to be pitiless, that we may have no more need for pity. It is a measure of organic defence. It is essential that the modern world should stamp out Prussian militarism as it would stamp out a poisonous fungus that for half a century had disturbed and polluted its days. The health of our planet is in question. To-morrow the United States of Europe will have to take measures for the Convalescence of the earth ".
>
> —*Maurice Maeterlinck*

SO wrote the greatest living word-painter when the victorious German hoardes marched into France trampling in the way innocent Belgium. Europe is now 'convalescent'. We are on the threshold of a new world. Behind us is Europe reddened with human blood and the air rent with the scream of agony of a suffering humanity, and before us we see the olive branch in the beak of the dove, the messenger of Peace. Europe has been chastened by the ordeal of sufferirg and misery. There is hope of a better world. There is the talk of universal peace and elimination of war as an instrument in the settlement of International disputes. What is the meaning and value of the great world struggle? How is the process of reconstruction in Europe to be benifitted by the lessons of the terrible suffering?

Events chronicled by the historian are but the outward landmarks in the life-history of an Idea. Human institutions are but the operations of Mind. Society is but the expression of Spirit in man. The world - tragedy which just ended is the result of the

conflict of ideas, of the disruption of the Spirit due to internal contradiction. Immediately previous to the world-war Europe was a glaring contradiction. On the one hand there was the principle of Freedom born of the sanctity of Human personality. And on the other hand there was the prostitution of human personality and human freedon to serve a base economic prosperity. Europe emerging after centuries of medieval thraldom saw the final crash of feudalism during the French Revolution.

Man discovered himself and attempted to regain his birth-right of freedom. This world-cataclism a century ago, brought about a new spirit in Europe and saw the birth of vigorous nations there-in. This emancipation of human spirit brought in its train a rich and wonderful harvest of Art and Poetry, of Science and Religion, with such a rapidity, that a poet of the age was quite justified in singing, " That fifty years of Europe is better than a cycle of Cathay."

But very soon the alleged vision of a new world turned out to be a mirage. The undesirable distinctions of social rank associ-ated with feudal order of society were soon replaced by worse distinctions of a new nature. Industrialism which succeeded feuda-lism, created a new kind of serfdom in the slums of Modern Europe Class wars of more bitter kind were brought into existence. In spite of all these hum-drums of modern civilsation there was one ideal common to all Europe—the Economic. The labourer wanted more wages; the capitalist wanted higher dividends. All human institu-tions were subordinated to this particular ideal. Even science was prostituted to secure the material prosperity. The land of Goethe and Schiller became the birth-place of Krupp-factory and Con-script army. The message of Immanuel Kant that man is an end in himself and should on no account be made a means to another end, was replaced by the false philosophy of Hegel who set up the State as the Almighty, at whose altar man must be sacrificed. This ideal of political philosophy, fell in exactly with the spirit of the age. There was complete divorce of politics from ethics. National weakness was considered not only to be the crime against the State but also a sin against God. Worship of Power was the reli-gion of central Europe and it was sympathetically taken by the whole of Europe. Triesche and Berne Hardi were the high priests of the new religion.

What was the result of all these transformations? Besides an undreamt of Economic rivalry among the nations of Europe and an unstinting loyalty to the Religion of Mammon, in its material side, Europe was turned into a huge powder-magazine.

But this is only a one-sided picture. Though all nations let themselves drawn into the whirlpool of world-competition still there was an undercurrent of revolt. The ideals and aspirations of Bentham and Mill, of Ruskin and Carlyle were not in vain. The crushed spirit of humanity was silently struggling for emancipation once again. The critical moment was created by the successful German Empire. The building up of German federation must be admitted even by the enemies of Germany as one of the historical wonders of the modern Europe. It was all the work of Prussia. German empire was the result of Prussianising in Germany. Intoxicated with success Kaiserdom attempted to germanise Europe and that brought about the crash. It was too much for humanity. There was a mighty coalition of the Anglo-saxon race, a race that always stood for the sanctity of human personality, to save freedom and civilisation. The fate of the world was in the balance. But once more spirit succeeded; Freedom was secured; Civilisation escaped ship-wreck. The western world once again is taught after bitter experiance that man lives not by bread alone.

Competition is to be replaced by co-operation. Economic rivalry isshown to be "The great illusion." There is once again a rapprochement between ethics and state - craft. There is another great step taken in the process of emancipation of human Personality,-the League of Nations. "The old order changeth yielding place to new". Peace and harmony are once again enthroned. What is this but an unconscious acceptation of the Religion of Love revealed by the Jina. Every true Jain heart throbs with joy because we are on the threshold of a new world where Love and Peace will reign supreme, because in which man will not sell his birthright of freedom for a mess of pottage, and because once again the spirit is enthroned. "Ring out the old; Ring in the new"

WHEELER.

JAIN LITERATURE SOCIETY, LONDON.

REPORT & ACCOUNTS

For the year ending December 31st, 1918.

CONCERNING the operations of the Society during the year 1918 there is naturally little to chronicle. No communication has been obtainable from Dr. Mironow concerning the translation undertaken by him. On the other hand Prof. Suali is now freed from military service and will be resuming his work upon the *Saddarsana-samuccaya*, and a translation of the *Pravacanasâra* with its commentary has been arranged with Dr. B. Faddegon, of Amsterdam, who expects to make rapid progress with it.

It is to be hoped that with the end of the war, the work of the Society may enter upon a period of activity.

Our receipts during the year have been as follows :—Bank Interest £ 5 7s., Proceeds of Sales £ 7 14s. 7d. The only Expenditure has been 17s. 6d., for printing and stationery. The balance on our General Account stands at £42 15s. 3d.

A Balance Sheet is appended.

BALANCE SHEET AT 31st DECEMBER, 1918.

Capital & Liabilities.	£	s.	d.	Assets	£	s.	d.
Special Funds	175	0	0	Bank Deposit Account	175	0	0
General Account	42.	15	3	„ Current „	40	15	5
Money Advanced “ Outlines of Jainism ”	45.	0	0	Cash on Hand	7	0	5
				“Outlines of Jainism”	39	19	5
	£262·	15·	3·		£262	15	3

January, 1919.

Examined and found correct.

Hon. Sec. H. WARREN,
84, Shelgate Road,
London. S. W. 11.

G. H. SHEPHERD,
Chartered Accountant
(Hon. Auditor.)
15, Larkdale St., Nottingham.
7th January, 1919.

Ancient Indian Culture.

WE take the following from the report of a lecture on "Ancient Indian Culture" by Prof. M. S. Ramaswamy Iyengar, M. A. published in *The Hindu* of 25th. Jnly, 1919,:—

The lecturer began by saying that ancient Indian culture was a web of many threads; the keen and subtle intellect of Buddha, the abounding humanity of the Jina, the fierce and organizing zeal of the Arabian Prophet, all entered the inner sanctuaries of the lives of the Indian people and moved their thoughts and aspirations in curious and unsuspected ways. For a proper understanding of the ancient Indian culture, he said, they must study the ancient Indian literature which was divided into three well-marked periods. In the Vedic period they had the Rig Veda which gave them an account of the earliest Hindu civilization; the Brahamanas of the epic period and the epics themselves gave an account of the ancient Hindu polity. In the rationalistic period they had the new learning characterised by the development of all sciences such as law, astronomy, geometry, trignometry chemistry and so on. India had pre-eminently been the cradle of culture and it was from this country that other nations had understood even the rudiments of culture. For example, they were told that the Budhistic missionaries and Jaina monks went forth to Greece and Rome and to places as far as Norway and had spread their culture. Some scholars who could speak with authority on such subjects, had pointed out that the Christian religion and Christian ethics were largely borrowed from the tenets of Buddhism. The Buddhists and the Jains had excelled themselves in architecture. The Jains had their Tirtankaras whom they worshipped in temples constructed on peaks and mountains. This example was copied by the Hindus of the Rationalistic age and the result was the temple-building on a large scale not only in south India but in the north as well, in honour of the Puranic Gods. With temple-building developed also other arts such as sculpture and painting. Even in the modern days no nation had excelled the Hindus in the field of astronomy and mathematics. These sciences had their birth as early as the Vedic age. The science of geometry developed as a result of constructing altars for offering sacrifice. The altars were built some in rhombus, some rhomboid, some oblong and square. The famous proposition of Euclid that the square on the hypotenuse of a right-angled triangle is equal to sum of the squares on the other two sides was a proposition that was first enunciated and proved in India and then learnt by Pythagoras. Instances could be multiplied to show that their ancients possessed a culture far superior to what the twentieth century man did. Why did they say a modern European was cultured man? Because he had civilised Government, always admired a democratic form of Government and had municipal institutions which looked after the welfare of the people and so on. Were not these found in India in ancient times? If they thought that democracy was the pancea which would cure all the ills that human society was suffering from, they had it in the days of their ancestors. Rhys David spoke of many oligarchic tribal republics, some monarchical, others ultra democratic as prevailing in northern India even in the 6th century B. C. They had only to study carefully the inscriptions on the walls of the Tanjore temple which threw a flood of light as regards the village administration in the Chola Empire. The rules of the election of the village officers,

the method by which the village administration was carried on, all reminded them of the modern parliamentary procedure. Whence did the Cholas learn this democratic method of administration but from the northern people in days gone by? For flourishing municipal institutions they had only to study the rapturous accounts given by Magesthenes of the Municipal government at Pataliputra. In statesmanship, in the art of diplomacy and in the building of the Empire too, their ancients had excelled. It was only very recently several manuscripts of Kautilya's Arthasastra had been discovered which gave them an idea of India's greatness and it was well worth mastering the lecture of Mr. K. V. Rengasami Aiyangar on the subject of an ancient Indian polity.

Prof. Ramasami Aiyangar next emphasised the importance of the study of Sanskrit literature with a view to have a correct understanding of the past and passed on to state that the ancient Indian culture was based on peace, religion and philosophy while the modern European culture was based on war and materialism. That country which was industrially advanced was supposed now to be the most cultured country but the fall of Germany and capitalism served them as eye-openers Their ideals should be quite a different one, because their environments and traditions fundamentally differed from those of the west. Taking two hundred years of modern history, they found that during this period new political boundaries had been created, destroyed, fresh ones formed and nations had ever been quarrelling. In fact nations were busy erecting barriers and the culture that arose out of these conditions was fit only for the warring nations of the west and not for the man of peace and religion that the Indian essentially was. People talked glibly of the industrial development of India and he fancied that some of their leaders would desire India studded with factories and smoking chimneys. The result of all that would be the total neglect of agriculture as it had been the case of England in the 18th and 19th centuries. Not only that, they had to be prepared for the great struggle between capital and labour. To-day the politicians of Europe had to face the terrible ordeal arising out of the labour situation. Factory life was by no means conducive to good morality.

Another point in the ancient Indian culture was the building on the excellent social-economic foundation, of the caste system. He was not ashamed to say that all attempts to destory this system by politicians who masqueraded under the name of nationalists were bound to fail. Mahamadan conquerors had tried to destroy it and centuries of christian missionary labour had not produced any tangible result. That showed that the foundations of the caste system were not only strong and unshakable, but perhaps they were the best for this country. By that he did not mean to say that the depressed classes should not be elevated and that they should have no intercourse with other castes. In conclusion he pleaded that the Brahmin of to-day should lead the purer and simpler life of his ancient compatriot and that his watchwords should be sound-learning, self-sacrifice and social service.

NOTES AND NEWS.

The Peace.

THE 28th of June 1919, is an epoch in the history of the world. From that day the world has entered a new career. The terrible war that was devastating Europe for nearly half a decade has ceased; the peace which the nations have been anxiously

expecting for has now come. Let us all rejoice that the gloom of bloody warfare is dispelled by the rosy dawn of peace; let us be happy that hatred is melted into love. The Jains, more than any other community in India, welcome the peace because it has stopped the war which was causing death to millions of men and animals and because the peace with its League of Nations has demonstrated the message of the Thirthamkaras. The Thirthamkaras preached not noly love and freedom among men but among all sentient beings. The Thirthamkara taught that the entire humanity should feel as one undivided family.

The *Samavasaran* during the lifetime of a Thirthamkara is but a practical exhibition of His grand teaching. The League of the Arhat was not merely a league of nations but a league of all living beings with a feeling of mutual Brother-hood among themselves. May the peace be everlasting and with it may the world enjoy prosperity and bliss.

Our Policy.

Our policy will continue to be what it has hitherto been. We shall not fail to advocate Social reform, and to fearlessly criticise social abuses whether committed by millionaire seths, or Pandits who amuse large audiences of the ignorant Jains, who crowd Jain *melas* on occasions of Rathotsava aud Prathishta. The promulgation of Jainism shall be one of our chiefest aims in view and to arouse interest in Jain literature our prominent object. The spread of liberal education both spiritual and temporal, religious and secular will ever be advocated by us. Besides, problems of Comparitive Religion and Theology, Questions relating to Ancient History, Litertaure, Art and science, will be freely and impartially discussed in the columns of the Jaina Gazette.

And we shall ever be suggesting ways and means for Union among the various sects and subsects of Jainism and for the progress of the Jain community, and all attempts at arousing hostility and promoting ill-feeling and litigation will meet with due censure and merited contempt.

A bare Statement of fact.

The *Jaina Mitra* has, we regret to say, misinterpreted our remarks in the last concluding issue for December 1918, as regards the indifferent attitude of the Jains of Northern India towards us. The remark was a bare statement of fact, and was not due to any personal feeling of the then Editor. We trust that the Jains of

Northern India, generally speaking of course, would realise the truthfulness of our remark and be mindful of the duty they owe to their community in supporting the only English Journal which they possess.

Our special gratitude is due to some generously-inclined Jainas of Northern India, who have liberally supported our venture, and have imparted a right direction to the flow of their religious charities. The Jainas of Northern India are very generous indeed in matters of religion. They spend millions every year in the name of religion. But they do not yet realise what true religion is, and the Pandits whose income, influence, and comforts depend on these charities assiduously keep them in ignorance of the real basic principles of religion, and amuse their bejewelled audiences with mythological narratives and keep them occupied with toys and trifles of religious merit.

Still Unsettled.

The matter of making suitable provision for the imparting of Jain Education in the Hindu University of Benares is still unsettled. The University commenced the teaching work in 1917 but even the preliminary details of Education in Jainism still remain to be settled. The circular letter of Pandit Ajit Prasada, who is a member of the court, published elsewhere, will give our readers some idea of the situation. There is no Jain on the Council, the Syndicate, or the Senate or on any of the Faculties of the University. Members of all other classes have been taken on to the Faculties as co-opted members, but the Jain community has been allowed no representation at all anywhere except in the court, where it is only nominal.

The Jain donors of the Hindu University are quite indifferent to this matter, and naturally the others would not care to help the Jains, who would not help themselves.

Sir M. Visvesvaraya, K. C. I. E.

In permitting Sir M. Visvesvaraya, K. C. I. E., to retire from the service of the Mysore state, from the 10th June, 1919, His Highness the Maharaja desires to place on record his appreciation of the great services rendered to the state by this distinguished officer. Sir. M. Visvesvaraya, after a successful career in the Bombay Public Works Department, was appointed chief Engineer to the Mysore Government in the month of November, 1909. Three years later, he succeeded Mr. T. Ananda Rao, C. I. E., as Dewan

of Mysore, an appointment which he filled with conspicuous ability for over six years. During all this period Sir. M. Visvesvaraya laboured with unwearying zeal and single-minded devotion to increase the material resources of the state. His administration as Dewan has resulted in important and far-reaching developments in education, irrigation works, railway communications and industries, and has laid the foundation for a prosperous and progressive future for the state. Sir. M. Visvesvarya carries with him, in his retirement, the esteem and best wishes of His Highness the Maharaja and all classes of his subjects. As a mark of appreciation of Sir. M. Visvesvaraya's valuable services, His Highness has been pleased to grant a special pension of Rs 1250 a month.

To Our Subscribers.

In spite of the abnormal rise in the price of paper and other materials, we would maintain the old subscription of Rupees two per annum. The extent of improvement in the size and general get-up of the Journal will depend on the appreciation we receive from the Jain public. If every English-knowing Jain considers it his religious duty to subscribe to the Jaina Gazette, we doubt not that it shall attain an eminence unprecedented among all monthly journals.

The present issue is posted to all the subscribers on the existing list and to other sympathisers. The next issue will be despatched by V.P.Post for Rs.2. 2 as. and those gentlemen who, in spite of what we have said above, do not feel disposed to subscribe will kindly intimate their decision to the Manager, The Jaina Gazette, 21. Parish Venkatachala Iyer Street, George Town, Madras.

Examination Fees Raised

On the motion of Sir Asutosh Mukerjee, which was opposed by Sir P. C. Ray, the Senate of the Calcutta University has raised the Examination fees all round to secure an annual income of two and a half lakhs of rupees.

This is a curious method of encouraging education. During the last 30 years, the number and amount of scholarships have decreased considerably, the tution fees and other Educational expenses have been almost trebled, the age and time requisite for passing out examinations have been very much extended, Examination Courses have been made stupendously stiff, and the propor-

tion of successful candidates in University Examinations has reached a scandalously low level.

Does this all tend towards the popularisation and spread of Education? Are all these intolerably heavy sacrifices necessary to be made at the altar of Efficiency, and how far has that Goddess been propitiated is shown by the ever-increasing number of failed candidates, and the low salaries offered for University Graduates.

Birth-day Honors.

We have much pleasure in congratulating Rai Bahadur Babu Nandmal Sahib, Extra Deputy Conservator of Forests, Dehra Dun on the well-merited distinction he has obtained as a King's Birth-day Honor. This ordinary distinction should have come to him much earlier in life.

We also congratulate Rai Bahadur Seth Tikam Chand of Ajmere. He is the son of Rai Bahadur Seth Nem Chand, who was the son of the famous true Jain Seth Mool Chand Soni of Ajmere, to whom the family owes its present position. Seth Mool Chand Soni had, it is said, adopted early in his life, the vow of limited Possessions. As a result of pious and honest dealings, his fortune rapidly rose to the fixed limits and thereafter he diverted all the extra income to the erection, improvement, and decoration of Jain temples, which are objects of curiosity to all visitors from abroad.

Our young friend Babu Basant Lal, government Pleader, Bijnour, has also obtained the title of Rai Sahib, and our congratulations go to him as well. We presume that this was in conseguence of his distinguished services in the prosecution of serious dacoity cases of that District.

Our congratulations, also go to Rao Sahib, Hiralal of Dhulia, Rao Sahib, Seth Ambalal Mahsukh Jain of Riva-kantha, Rao Sahib, Seth Sunderlal, Mica merchant, of Giridih.

Obituary.

We are sorely grieved to record the death of Seth Sohanlal of Delhi of the firm of Messrs. Hiralal Sheo Narain. He had been contemplating a gift of a lakh of rupees for educational purposes, and it is doubtful whether his girl-widow or her advisers would give due effect to the wishes of the deceased Seth. He had only married a young girl, a few months before his death and it is a matter of extreme regret that the Seth who took a prominent part

in all social conferences of the brother-hood, should have set such a bad example. He has left behind an old mother, four daughters and a large circle of friends, to mourn his loss, and our sincere sympathies go to them all in the sad bereavement.

We are extremely sorry to record the sudden death of Mr. Lalloobhai Parmanand Das, L. C. E., of Bombay one of the working Trustees of the various charities of Seth Hirachand Gumanjee. He was only about 44 years of age.

An Influenza Remedy—Douche of Salt Water.

A Government Communique.

Simla, July 12.—The following press communique has been issued by the Education Department:—The method and value of nasal douching as a preventive of *Influenza*—The Sanitary Commissioner with the Government of India recommends the douching of the nasal cavities and throat as preventive of Influenza. The following description of the method of douching is published for general information:—(A) Dissolve one Tea-spoon-ful of salt in a pint of warm water; (B) gargle the throat with some of the solution; (C) place the remainder of the solution in a basin; (D) Immerse the nostril in the solution (E) sniff slowly some of the solution up the nostrils until it is felt at the back of the throat (F) raise the head from the basin and allow the solution to flow from the nostrils into a bucket. (G) Repeat this process two or three times. The whole ritual should be carried out four or five times daily. The above procedure has been reported to have given very good result during the last epidemic in South Africa. For instance, out of 91 persons, mostly, nurses, who were especially exposed to infection only three developed slight attacks. (A.P.I.)

A Fellowship

Immediate applications are invited from M. A. 's in Sanscrit or philosophy for a FELLOWSHIP in the Seminar for the Comparative Study of Religions, Baroda. Preference would be given to a Jain specialised in Jain Literature, and knowing Gujrati. Forms of applications and further particulars may be obtained from the Seminar, The College, BARODA.

We await the result with great interest, and shall feel obliged if the authorities will kindly intimate to us the names and particulars of the Jain graduates, to whom any one or more of such Fellowships worth Rs. 130 per mensem, are awarded.

THE DAWN OF PEACE.

Keep watch, India.
Bring your offerings ef worship for that sacred sunrise.
Let the first hymn of its welcome sound in your voice and sing
"Come Peace, thou daughter of God's own great suffering.
Come with thy treasure of contentment, the sword of fortitude,
And meekness crowning thy forehead."

—Rabindranath Tagore.

PEACE AND AFTER.

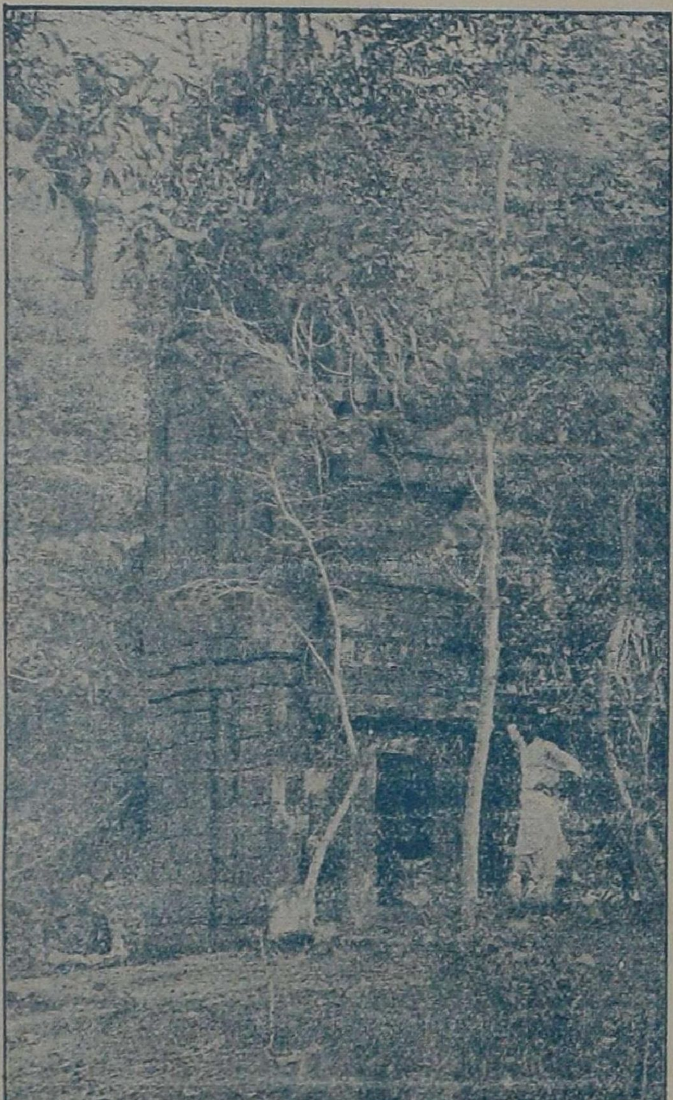
Feel for the wrongs to universal ken
Daily exposed, woe that unshrouded lies,
And seek the Sufferer in his darkest den,
Whether conducted to the spot by sighs
And moanings, or he dwells (as if the wren
Taught him concealment) hidden from all eyes
In silence and the awful modesties
Of sorrow;—feel for all, as brother Men!
Rest not in hope want's icy chain to thaw
By casual boons and formal charities;
Learn to be just, just through impartial law;
Far as ye may, erect and equalise;
And, what ye cannot reach by statute, draw
Each from his fountain of self-sacrifice!

—Wordsworth.

THE COMING BROTHERHOOD.

There shall come a time when brotherhood grows stronger
Than the narrow bounds which now distract the world;
When the cannon roar and trumpets blare no longer,
And the ironclads rust and the battle-flags are furled;
When the bars of creed and speech and race, which sever,
Shall be fused in one humanity for ever.

—Sir Lewis Morris.



A Jaina Temple in Harmaskra, Bankura.